men of the unseen forces, spiritual or otherwise, of the universe. In papular practice this belief has taken rather crass forms. Men have given to the spirits that they may obtain benefits here and now. The boatman may be seen offering incense to ward off danger, and in at least one city the merchant has burned incense and made his *kotow* or bow at the beginning and end of the day to improve his business. If a god has been besought by offerings for a particular favor, such as recovery from illness or success in a business undertaking, and the occasion turns out otherwise than had been hoped, the disappointed worshiper may display an outraged sense of having been defrauded and curse the deity. In time of drought the image of a god may be exposed to the sun to let it feel how hot it is, and may even be fined by the magistrate for allowing the calamity, be condemned, and broken in pieces. It is because of this attitude that some Chinese have accepted Christianity from a belief in its potency to give relief from such present misfortunes as the illness of one's own person or relatives or of one's pigs or oxen.

Utility has by no means been the only motive in Chinese religion. There has been much of a reverence which has had in it no element of self-seeking. Confucius, in extolling awe for Heaven's decrees, touched a responsive chord in the hearts of many of his countrymen. The honors paid to the dead, too, often have had in them self-forgetful respect and affection. Then, too, Chinese religion has displayed much other-worldliness. Taoism early became a channel for the search for immortality and across the centuries one source of its appeal has been the conviction that through it the desired state can be achieved. One of the chief reasons for

the strength of Buddhism has been its vivid pictures of the future life and the confidence which it has begotten in many that through its agency the faithful can escape the pains and be assured the blessings of an existence beyond the grave.

Another feature of Chinese religion has been a credulous superstition. In this, of course, the Chinese are by no means unique. Even in this supposed age of enlightenment and in lands where scientific processes have been most fully developed much of unreasoning and unreasonable credulity remains. Witness some of the great office buildings of New York City, equipped with the latest appliances for comfort and efficiency, in which there is a